Their Cause, by the Rev. T. C. Carleton. THE MISSIONARY IDEA;

Its Daily Application, by Dr. J. K. Brennan,

PITHY EXTRACTS FROM SEVERAL SERMONS.

"We continually hear of the conflict of religion with science, but there is breally no such thing, fleigion approaches God on the spiritual side, while become finds him through natural phenomena, and both these handmads of the roul bring the investigator at last to the same primal shrine,"-The Rever-

"Every point in the ever-widening circle of human wants and needs and inspirations is a place where a more perfect apprehension of the inexhausible and radiatring sufficiency of that becomes possible .—The Reverent Charles

"All that is immertal in poerry, philosophy, morals and religion is but the scho of the voice that broke the silence of the centuries 2000 years ago."-The Severend Poctor W. J. Williamson.

"To live without God is to chase a vain delusion to hapeless rain. No man aid begin his business or professional life till be has seen and heard Got."-

The Havemend T. C. Curleton. "A revival of Christian assurance, born of faithful self-examination, would

save the Christian world much of its present stame and sorton, and restore to Christians more generally extrest conviction, religious joy and confidence oward God."- The Reversed M. T. Haw. "Whatever blessings we have and do enjoy as a body of Christ's followers

re ours for the curpose that we may be a blessing to others. The divine right of any church consists in this, that it is and shall be a blessing to. orid."-The Reverend J. C. Horning.

er place, or ideas, carries with it as its inseparable concomitant that it shall • be used for the benefit of others. Thee Reverend Doctor J. K. Brennan.

WHEREIN OUR GREATEST WEAKNESS LIES: ITS CURE.

The Reverend Charles Watson Draws Lesson From Fallen 1srael and Her People.

At First United Prestweetan Church, At First United Presbyterian Church, Morgan street and Newstead avenue, the Reverend Charles E. Watson, partor, preached yesterday morning from the fext Isalah xl, Z and E. Why savest thou O Jacob, and speakest. O Israel, My way is hid from Jehovah, and the justice due to me is passed away from thy Ged? Hast thou not known? Hast thou not heard? The evertasting God, Jehovah, the creator of the ends of the earth, fainted; not neither is weary; there is no searching of his un-

everasting tool, Jenoual the ends of the earth, fainted not, neither is weary; there is no searching of his understanding. He giveth power to the faint, and to him that hath no might he increase the strongth. He said in part:

"This inspiring message of the product has for its background Israel's consciousness of her weakness and impotence. Man's extremity is God's opportunity. This is the very commonplace of method in divine revelation. Every experience in life, bringing with it a consciousness of hitherto unfeit needs, becomes God's opportunity for manifesting himself in some fresh and fuller way to his children.

way to his children.

"Every point in the ever-widening circle or human wants and needs and inspirations is a place where a more perfect apprehenis a pince where a more period approximation of the inexhaustible and satisfying sufficiency of God becomes possible. Fainting, disheartened, wearled, fallen Israel, crying out in her discouragement: My way is hid from Jehovah, is to learn out of her exile and dispersion something of what God is, of what God may he to her, of what God

of what God may be to her, of what God can do for hor, which could not have been learned from the clearest utterances of her most clear-sighted prophets in the days of her national prosperity and glory.

"Knowledge of God must come experimentally. Unless there is awakened in your life something that demands a God to satisfy it, you can never know God; and even though his existence were demonstrated beyond the shadow of doubt, it would mean less to you than the news of

the consciousness of our sinfulness if it brings us to a knowledge of the sin-decarsing power of christ and the Holy Spirit.

The sense of weakness comes to us sometimes through the seeming failures of our plans. Perhaps it is a matter of fortune, leginning life with practically nothing, risid economy and untiring application result in some little possesion.

Just when the best years of life are gone and the buoyancy of life is lost; just when increasing demands make success all the more necessary, just then, some movement of the market, some new invention, some new combination of business interests leaves us all but penalless and sends to our homes, thinking, if not saying, by way is hid from Jehovah and the jus-ce due me is passed away from my God."
"In the presence of these world move-ents, we are weak and helpless, even as

"in the presence of these world movements, we are weak and holpless, even as though we were to attempt to regulate the movement of the Guif Stream of the ocean tides. Perhaps it is not a matter of fortune, but of a human life. Here is a life, pore, not let sympathetic, inspiring, and in a friend-ship as deep as that between David and Jonathan, soul bocomes kint to soul. Thou when opening life is giving promise of many precious years of this companionship, just then some unforceson droumbtance, or that unwelcome visitor, Death, steps in to sand, we are left to travel the rest of life's journey alone. How helpless we are in the face of such changes in life! Like men on a rate we are left to travel the rest of life's journey alone. How helpless we are in the face of such changes in life! Like men on a rate of do as we please, but meanwhile we are being carried along by unseen tides, over which we have no control, and in directions of which we have no knowledge.

"Our greatest weakness however, lies in undertaking in which we are so sure to faint and grow weary as when we undertaking in which we are so sure to faint and grow weary as when we undertake to get rid of sin. Here is a double task, Behind us are sins already committed; before us are temptations yet to be faced. A past for which amends must be made; a future for which we need strengthing and quickening. What shall we do with past sin? Forget it, some say to make the future equally before him? The world is full of men and women, aye, and if we cannot forget, will not God remained." I she not the one who inhabitely elemity and are not the past, the uresend and the future equally before him? The world is full of men and women, aye, and of children, too, weary and fainting under the intolerable hurden of sin. Some hyspeal to false reasoning, are trying to expend the intolerable hurden of sin. Some hyspeal to false reasoning, are trying to expend to the centuries they have come in the false hood, only to be mirely again after a temporary mission, but the futur

WORK OF PRESBYTERIAN MISSIONARIES IN MEXICO.

Doctor J. H. McNeilly Enlightens Grand Avenue Congregation on Good Accomplished.

At the Grand Avenue Presbyterian Church the Reverend Doctor J. H. McNeilly of Nushville, Tenn., spoke to the congregation on the work of the missionaries in Mexico, Doctor McNeilly is a member of the South-ern Presbyterian Committee of Foreign Missions and was appointed by the General Assembly to renecent that church in or-Assembly to represent that church in or ganizing an independent Mexican Presby terlan church.

terian church.

His discourse was a report of the work and prospects of the Synod of Mexico, which was inaugurated on July 8, 1991. Doctor Ale Neilly said in part:

The Mexican depublic has a population of about 11,000,000, about 2,000,000 of pure Spanish thost; about 3,000,000 of pure Aztec ideod and the rest of mixed Spanish and Autec race.

The Arise has furnished some of Mexico's ablest men, both statesmen and generals. There have been three marked religious periods in the history of the people—the Pagan, a bloody superstition, accompanied by a high grade of civilization; the rapal, beginning in 1521 A. D. and lasting over 30 years. The priesthood at first were liten of great zeal, of heroic devotion to the cause of religion and true friends of the natives. But as the church became meansely wealthy she became corrupt, and the chief support of Spanish tyranny, until in 185 the church and state were separated and part of her enormous wealth was turned to civil use.

The Protestant period is just commenc-The Aziec has furnished some of Mex-

"The Protestant period is just commencing, it is only about thirty years since the Presbyterian churches, North and South be-Presbyterian churches, North and South began systematic work in the Republic.

The Protestant missionaries have much to contand with in reaching the people. They and their converts were persecuted by mobs, who were set on by the priests—and that, in spite of the fact that the Government had made religion free and many of the ministers of the new synod bear on their bedies the marks of their sufferings.

The people were deeply imbured with a superstitious reverence for the priesthoot. The social influence of the higher classes were all against Protestantism. The layers display of wealth and the gorgeous ritual of the Catholic Church impress the ignorant masses, who are fond of show, and who ilonot appreciate the simple services of Presbyterianism. But in spite of obstacles, the Protestant churches have made substantial progress. The Northern Presbyterian Church had three presbyteries in Central and Southern Mexico, while the Southern Presbyterians had a strong presbytery in Existern and Northeastern Mexico, it was tell by the missionaries that it was time to join these presbyteries into a synod, which should have charge of the interests of Presbyterianism in Mexico.

To the synod was organized by the election of a mative minister, the Reverend Arradio Morales of the City of Mexico, as mederator, and the other affects partly from the natives and partly from the missionaries. The body is composed of forty-six mulsters, sovents—three churches, and 550 communicants, with a large normor

six ministers, seventy-three churches, and a 500 communicants, with a large number of preaching stations and Sunday schools, besides normal and day schools. The tree composing the synod are, most of tham, tried men, who have stood the test. But the influence of Protestantism cannot be expressed in figures. It is gradually, but surely widening and deepening in its influence in many ways; and the outlook for the future is full of hope.

set cannot forget, will not doof repeated send the feture equally before him. The calculation and fell from his file severe to calculate the trees of the feture equally before him. The calculate that fell from his file severe to calculate the feture equally before him. The calculate that fell from his file severe to the calculate that for the calculate that the calculate

tion , but was a divine life, expressing the love of God for a ruled race. Every power of the Savior's being was subject to his zoul for the kingdom. His activities and purposes were not wasted for lack of definiteness of zim, but all tended toward the resilization of the one divine plocal. To this he yielded his life and was always ready to sacrifice the lower for the attainments of his sends. The kingdom was the pearl of greatest price, the treasure hid in a field, to purchase which a man ought to

shame our faint-hearted disciple-ship our inwillingness to make even small werifices for the kingdom from whose chizonship we receive so much. Many are driven from outward scourage rather than from invarid inpulse, the life that of a conscript rather than that of a cohrneer. Many find religion a life of dradgery, a doing of nuwel-come tasks; they sing not the loyous soings of praise and victory, but the music of their lives is a dirge.

All great accomplishments have been realized by men whose lives glowed with enthusiasm, and the source of enthusiasm, is love. If the early real has died away and the heart to-day is unresponsive. If any have allowed the cares of business, the lust of pleasure or the greed for gain to lock up the soul within itself, let us pray that our lives may be awakened from their

Till go where one want me to go door Land.

Over mountain, or plain, or see: Fit way what you want me to say dear Lord, I'll be what you want me to be

MISSIONARY IDEA SHOULD PERMEATE OUR ACTIONS.

Doctor Brennan Says This Must Be If We Would Live Worthy Lives.

The Reverend J. K. Brennan, recise of st lark's Church, preached vesterday at the hurch of the Holy Communion on "The Missionary Idea." Doctor Breman T, and to give his life a ransom for

the lift the exercise of despotic power in feeling bowed down to and served by conquered and humbled hosts. Specialty was this the case among Jews and other Oriental peoples. It was a pathestaking task to guide and principle of Solomon was to the Oriental mind the highest pinacle of glory.

"It still remains the ideal in the unchange ing East. But to the Western world the teaching and example of Jesus came as a great revelation of human duty that it was more manly to serve than to be served, more monity to labor than to be done for, more kingly to labor than to be done for more being to libe the present which would be the surface on a slave-served thrope. This hought permeated like leavon the life of Europe. It gave luster to Labor's diadem of duty. It put the merchant in piace of the serf, popular government in place of the serf, it crossed the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the the ocean and founded to be the great of the the ocean and founded to be the great of the ocean and founded to be the great of the the ocean and founded to be the great of the the ocean and founded to be the great of the the ocean and founded to be the great of the ocean and founded to be the great of the ocean and founded to be the great of the ocean of the ocean of the ocean and founded to be the great o

the motive that actuates him. The right terests of Pressed by the electhe Reverend of Mexico, as
address partly from the misposed of fort,
churches, and
large number. The motive that actuates him. The right
terests of Preskind of minufacturer has a pride in turnting out good goods, the right kind of merchant tries to establish a requisation for
homest dealing and honest goods, the mesolate partly from the skill of his hands
and the excellence of his product the musician sings or plays for the joy he shall
give more than the salary he receives the
architected dealers.

sician sings or plays for the joy he shall give more than the salary he receives, the artist paints and the author writers and the arthered designs, not primarily for pay, but for the joy of giving their ledge to the world. All the better work of the world is done under the stimulus and inspiration of unselfish enthusiasm. Men give their best selves in their work not for pay, but for the privilege of giving.

"Thus all the better work of the world is inspired by the missionary idea—the joy of giving, the sancity of service. Thus the missionary idea is a fundamental principle of all higher living. God, the rich giver has so planned our world that none need he so poor but that he has something good to give to some other life.

"None need fall the consecration that comes from giving. The commonest labor done in an unselfish spirit is a ministering to humanity. In the humblest home father and mother have the joy of imparting protection and knowledge to some little helpiese visitor fresh from the hand of God. And the little helpiese visitor fresh from the hand of God. And the little helpiese visitor has its opportunity to give back love and to impart the dignity that makes responsibility a consecration. All the progress of humanity is therefore spring from the missionary idea. "This is tiods's method of teaching the world. God could doubtless have made every individual independent of every other. He could have so made us that we would now nothing to each other. He could have made us so that the call of love would have made us so that the call of love would have made us so that the call of love would have more action to a long line of splendin men who for love of country offered splending on the religion that has made all this progress of shall make modern life what it is, we owe a debt to the living and the dead. For the religion that has made all this progress possible we are lad

HOW IT MAY BE ATTAINED.

The Reverend How Discusses John's Tests Against Self Deception in Religion.

The Reverend M. T. Haw, paster of St 'aul's M. E. Church, South, spoke yester day morning on "Heart Assurance," basing his remarks on I John, iii, 2542. "For if nor heart condemn us, God is greater than but seart, and knoweth all things. Beloved, i our heart condenus us not then have we enfidence toward God." Mr. Haw Sald in

gainst self-deception in the matter of region. He had reason for this. His win after ind complacently nursed itself in



THE REVEREND M. T. HAW.

life who has not seen God, and no man can go right who has not heard God. The se-cret of so many failures is that men wait to see God upon the deathbed and to hear him in the judgment. No man can be a Joshua, a sevior of anything in any sense, who leaves God out of his life and work. To five without God is to chase a valu delusion to honeless rain.

to hopeless rain.
"John McNiel says: 'No man should preach till be has had a vision.' He must nate a message from God if he would help his hearers. No man should begin his business or professional life till be has seen and heard God."

JEWS DO NOT FORM A SEPARATE RACE.

Rabbi Sale Discusses Interestingly the Subject of Race Prejudice.

At Temple Shoare Emeth yesterday mornby the paster Doctor's Sale preached up-to the subject. "Bace Prejudice." Doctor tale said, in part:

These prejudices, whether inherited w these prejudices, whether inherited or not are the offspring of ignorance and self-ishness. They are rooted in feelings, but not in reason, and as they are planted to os, at the time of life when our discursive

contents and enterested by the conduct and the class to which its before the class to the conduct the class to which its before the class to the conduct the condu the principle of evolution, and this is now sidmitted by the majority of rising men, will feel up doubt that all the races of men are descended from a single primitive stock. As it is improbable that the numerous and unimportant points of resemblance between the several races of man in bodily structure and mental faculities should all have been independently acquired, they must have been independently acquired from one common ancestry that he prospected is substitute the more exact acientific term of subspecies for that of races on account of the false notions that attached to the latter.

"History bears out the veryilet of the exact sciences. It is a fact that none should be important of, that there is no people of culture and civilization which was not formed by the intermingling of various so-called races. Indeed, it is the opinion of scholars that the ascent of the human family was conditioned upon the blending of its divergent elements. The more highly civilizes, people, the greater is the variety of its physiological types and characters, while the more primitive and ancultured tribes present a greater uniformity of external features. The nearer we came to a state of savagery. In fact, science has played have.

the most positive deviction, and is the best of the control of the

SPRIT PHENOMENA

The greent stame, and and the state of the control man, of the greent stame, and for control man, of the greent stame, and the things of heaven. They have control man, of the greent stame and the control man, and the things of heaven. They have control man, of the stability of the

SAYS CHURCH AND SCIENCE ARE NOT IN CONFLICT.

The Reverend Doctor Jones Declares Both Approach God, but by Different Ways.

wheeled around the central orb. Pythase from the first many and even Congenius, notions to the contrart, were secured as faite by the contrart, and the law between the secured of the charge of the

SPIRIT PHENOMENA IN WESLEY FAMILY.

ble hands; dishes on the dining-table were set spinning in the broad light, while all the family were gathered around. Mr. and Mrs. Wesdey took a candle and went over the whole house, the noises following wher-ever they went. A larse mastiff, procured for the purpose of helping to detect the dis-turbers whileed and fremoled, were fright-tered than the children.

The invision of the children. We see in the children.

"The invision introder was intelligant, while he voice or words were into

The Church, the Pillar and Stay of the Truth was the theme of the Reversite Doctor W. M. Jenes yesterday morning at the Hyde Park Congregational Church. He took for his text the hast half of I Tim., lif. The house of God, which is the church of the living God, the pillar and ground of the truth. In part, he said:

"The words of the text have been the construction of a vigorous and long-continued controvery. Stalwart defecters of the falth have been solicitous lest they he construction they have attempted to join the terms pillar and stay of the truth to the context. Great is the mystery of godiness, etc.

This is as surreasonable on it is to make Thoothy himself the collar and basis of treth, we must direct our minds alike of Protestant pertuability and Roman natrowness. Paul is eager to instruct his young disciple in the principles which underlie the proper conduct of the worship of God's house. The great apostic is the goding disciple in the principles which underlie the proper conduct of the worship of God's house. The great apostic is the goding disciple in the principles which underlie the proper conduct of the worship of God's house of the meeting which he hoped was tear at his of the meeting which he hoped was tear at hard. Great in heaven have a distingtion the meeting which he hoped was tear at hard. Great is the carthy sacchanty. To avoid this regulations are notes and of premote worship and prevent confusion.

"More for the meriting raps made by meeting the winding up of a pickaping, mittaining raps made by meeting the winding up of a pickaping, mittaining raps made by meeting the winding up of a pickaping, mittaining raps made by meeting the winding up of a pickaping, mittaining raps made by meeting the winding up of a pickaping, mittaining raps made by winding up of a pickaping, mittaining raps ma "Emily Assists door as was such as "Emily Assists," in one of her letters, writes: My sister Hetty, who sits up always to wait on my father going to bed, was sliting on the lowest step of the garret stairs, the door being shut at her back, who soan after there came down the stairs behind her something like a man in a loose nightgown stralling after him, which made her My, rather than run, to me in the nursery."

adult members of the farally, who were at home, and so conclusive was the evidence of a discurrate intelligence that the name of Jeffre was be provided to the name

of a discurrate intelligence that the name of Jeffry' was, by estimate conwent, becaused upon the invisible but active sprite sugged in the disturbance.

'Indeed, Miss Emily confesses that the manifestations converted her from a 'lender' to be infellight to a belief in the existence of some beings besides those we

with all of God's dealings with mankind, illustrations of this truth multiply in all directions. The sun was made a burning orbof light and heat not merely on its own account, but for the sake of the solar system of which it is the center. It was made to shine for other worlds, to illumine yonder most with slivery light, to impart a mellow glow to twinking stars, to give to the planets light and heat, life and growth, fruitfolness and glaliness. The sun is light to lighten.

"The rivers of the earth are swollen by countless tributaries, as from their mountain heights they flow down into the valleys in order that they might water broad plains and fertilize barren lands, and at last pour their watery wealth into the boundless occan. The ocean is made broad and deep in order that it may bear ships upon its bosom, warm cold regions with its gulf streams and return to land again in rain and showers the wealth of water which the great rivers pour into its fathousless depths. As we look over the earth, with its majestic mountains, seamed with their wealth of mineral, with its broad and fertile valleys teeming with grain and laden with rich fruitage and with all manner of its ing things—as we see all these we read the putpose of God in them all, that they were made for man.

In the history of nations we find this trath written large. The people of Israel were biessed above the nations round about. They were multiplied in numbers, they were given a rich and fruitful land, to them was given the revelation of God and of their blood was born the Savior and Redeemer of the world. They were blessed and became a blessing to all peoples of all times. Notable among modern nations stands England and America, Richtly have they been blessed in lands and dominion, abundantly in the things of earth and the things of heaven. They have likewise been a blessing to the sevension of the arts and sciences, but shove all in the diffusion of Christianity and its civilization among the nations.